THE WESTERN LUMINARY.

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THE CHICKASAWS.

The following letter from Mr. T. C. Stuart, addressed to the Corresponding Secretary, of the "Missionary Society of the Synod of South Corolina and Georgia," is published in the Charleston Observer. While the light of the sun of righteousness is at this moment beaming on five Indian Missionary Stations, it cannot be, that, for the want of a few hundred dollars, the "tottering fabric" at Monroe, should be suffered to fall.—*Philadelphian.*

Monroe. 15th Feb. 1827.

My dear brother—Your favor of the 20th of Dec. was received per last mail. The intelligence which it communicates has filled me almost with despair. I had been waiting for weeks with longing hopes of receiving a remittance from you, which would relieve me of all my difficulties, and enable me to prosecute my work without so much perplexing care and anxiety about pecuniary matters I have soothed my creditors from time to time with the hope that I should be in funds as soon as they could reach me, after the meeting of the Synodical Society. To be informed at this late period, that the Treasury is empty, when I am so much in need of help, is almost overwhelming. What to do I know not. I am about $700 in arrears, and some of my creditors, I am sure, will not bear with me much longer. I write you now, to say without hesitation, that unless funds can be obtained immediately, we must suspend our operations indefinitely. I shall continue the school until I hear from you again, provided this should not extend beyond the first of May; and if no relief can be afforded, I must dismiss the school. I wrote about three weeks since; in that communication I barely hinted at my distresses, but did not state the amount of my wants. This is, indeed, greater than I was at that time aware, and the amount due from the Indian funds not so large. Upon the whole we are in a critical situation, and it is beyond contradiction that unless our friends arouse from their slumbers, our tottering fabric must fall to the ground.

EAST TENNESSEE COLLEGE.

From a notice in the K oxville Register, we collect the following information respecting this Institution. The business of tuition, from the commencement of the next session, will be conducted by three competent instructers; Rev. Dr. Charles Coffin, Rev. Stephen Foster, and Mr James M'Bath. A new College building is about to be erected. Due attention will be paid to all the branches of a liberal education, and a practical and philosophical knowledge of the English language will be esteemed a study of first importance, in this institution. No sectarian doctrines are to be taught. A philosophical and chemical apparatus has been purchased, and a part of it has arrived. A good private library of one of the professors at present supplies the place of a public library.—*Pitts. Rec.*

From the Emporium.

"I DIDN'T THINK."

A sprightly little girl, who occasionally entertains me with her prattle, has often amused me by the readiness with which, to every charge of misconduct, she furnished this brief excuse. She erred always through inadvertence—*She didn't think.* It is a child's excuse—But how many of us are childish in this particular!

Close and habitual thinking is the foundation of all prosperity. There is no business, no pursuit, no situation in life, that does not require this constant operation of the mind—whatever is thoughtlessly done, is ill done. A little observation will convince any man that a well regulated, close calculating mind, is seldom found on the shady side of the hill. While a great many of those whom misfortune has overtaken, have done things for which the only excuse they can offer is—*They didn't think.*

We had once a friend—a tolerably sensible man; one who took the world very easy, and made himself as happy as possible. He was a merchant, with a good capital and good credit. He bought largely, trusted freely, seldom troubled his debtors, and detested dunning; his great object seemed to be—to sell. But his creditors troubled him. And when his business came to be closed, it seemed wonderful that a man of so much sense should have travelled so directly to poverty. How did you expect, said one of his creditors to him, ever to pay your debts, when you never looked after your dues; when you did so wild a business? "Ah," said he, "*I didn't think.*" He never recollected that to *sell* was the smallest part of a trader's business All are not fools who do foolish things; the wisest men are sometimes caught in the silliest acts, simply for want of proper reflection

Of that class of men who are in the habit of getting their wisdom by experience, the great majority make this particular mistake—"*They don't think*"—and their misfortunes are to be traced to this heedless source.—Only a single thoughtless moment is sometimes fatal. I have known a fine fortune ruined by a single endorsement, the work of less than a minute; a house burned by the careless snuffing of a candle; a life of embarrassment produced by a bargain made in a few moments at a casual meeting. And ruin comes of tener in this way than by shipwreck, or the torch of the incendiary, or the changes of the times.

What gray headed man has looked back from the last stage of life over the history of his earlier times, and recollects no losses occasioned by thoughtlessness? It is the language of every man—language which you daily and hourly hear—In this and that transaction, I might have done better—but I didn't think.

O. O.

ON JUSTIFICATION.

To be justified, is to have all your sins blotted out of the book of God's remembrance, and to be made accepted in the Beloved It is to have the Father of mercies shine upon you with a complacency and tenderness you never knew before.—Looking now at his Son; then at you; and, at every new look, blessing you with new endearments. It is to have the Judge of all the earth acquit you fully and honourably, in spite of the dreadful depravities of your hearts, and the innumerable transgressions of your lives, circumstantially reckoned up, and strongly urged against you by the great accuser of the brethren; and this acquittance owing, not to any thing you could say in your own vindication (for all you could plead to the indictment, was "Guilty, guilty; unclean, unclean,") but to the effectual interposition of the Lord our righteousness. He undertook your cause offered himself to be your advocate, and plead for you with power that carried all before it. "Deliver them from going down into the pit, for I have found a ransom."—The Eternal Father, satisfied with such a plea, forgave your iniquities, ordered your discharge, and embraced you with the most cordial and unreserved delight.

We see, then, that the greatness of sin is no bar to faith, since it is the righteousness of Christ that justifieth. Nothing is more common, nothing is more natural, than for newly awakened souls to ask, "Wherewith shall I come before the Lord, or how before the Most High God? I that am such an impure and guilty wretch, how can I stand before a consuming fire! My flesh trembles for fear of him, and I am afraid of judgments." And well you might, if you had nothing but these filthy rags to appear in; but if you have been permitted to wash your robes and make them white in the blood of the Lamb; if his cleanliness is put upon you, and he hath promised to make you accepted in the Beloved;—whatever you have been; let your characters have been ever so black, and your guilt ever so heinous, and sin ever so much abounded, grace will much abound; the white raiment which Christ gives will cover all, and you shall be presented without spot or wrinkle, or any such thing.—*From the unpublished writings of Lavington.*

Prayer answered.—"I cannot part with my child," exclaimed a doating mother as she bent over the cradle of a little sufferer.—God heard the petulent and rebellious murmur,—withdrew the nearing chills of death, and suffered the idol to live. And when twenty years had passed, "I die of a broken heart," exclaimed that mother, as she sunk down, the victim of filial ingratitude! Such is a tale of fact.

Dr. Henry, of S. C.

Generous Donation.—A lady in New-York recently made a donation of *five hundred dollars* to the Missionary Society of the Methodist Episcopal Church.

PALESTINE MISSION.

PUBLIC STATEMENT OF ASAAD SHIDIAK.—(*Continued*)

Once, as I was walking with the bishop of Beyroot, he began to tell me, how much they all felt for me; and how unwilling they should be to put me in chains to die a lingering death; and that, were it not for their sympathy and their love towards me, there were people who had conversed with them, who were ready to take my life. Some further conversation passed, and I began to introduce the subject of religion, and to ask how we could believe in the pope that he was infallible. He quoted for proof the words of our Saviour, *Thou art Peter, &c.* I asked him if it was proper to suppose that all things bestowed on Peter, were also given to the pope? If so, why does not the pope speak with tongues; and why is he not secure from the evil effects of poison, &c.? He answered, that these last things were not necessary. "But how do you prove it necessary," said I, "that the pope should not err? Is it not sufficient if any one has doubts, to ask his teacher who is not infallible? if you say *yes*, then the opinion of a fallible man will answer. But if you say *no*, and that we *must* go to the pope, what must become of the man who dies before the answer of the pope can reach him?" He then resorted to another mode of proof, saying, "Is it not desirable that the pope should be infallible?" I assured him I wished he might be so. "Well, is not God able to render him so?" "Yes, He is able to do all things." He wished to infer his point from these two premises. But I said, "Your reasoning with regard to the *pope* may be applied to all the bishops of the church; for it is desirable that they should all be infallible, and God is able to make them so." He said, "No, for the bishops, feeling less their need of the pope, would not look to him or submit to him as their head, and thus there would be divisions and contentions in the church." But why, said I, did not divisions and contentions arise among the apostles? Were they not all infallible as well as Peter? He would not admit they *were* infallible. I told him that was an opinion that could not be believed, that the pope was infallible and the apostles not; for it was well known to all that the Holy Ghost descended on the apostles in a peculiar manner. I asked him again how it could be made to appear that divisions would be produced if all bishops were infallible; for if they were all of one opinion, as they of course would be, their union must be the more perfect. We conversed farther at some length, when he concluded by saying, "You are possessed of a devil."

The next day, as the patriarch and the bishop of Beyroot were seated under a tree without the convent, I went out to them, and said, "Your holiness sent for me to come hither for employment, and I came, and have remained here a considerable time. What do you wish me to do for you, for I cannot remain here in idleness? If your holiness pleases that I teach in the school of Ain Warka, I will do that." "No, I cannot have you go to Ain Warka to corrupt the minds of those who are studying science, and to contradict my opinions." But I will instruct in grammar. "No, the youths of the college are now attending to *moral* science." Well, I only beg you will let me know what I am to do, and if you have no employment for me I wish to return home. The bishop here broke in upon the conversation, saying, "I will not suffer you to go back among my flock to deceive them, and turn them away to heresy." Will you then debar me, said I, from my home? If so, let me know where I shall go, what I shall do? The bishop then said to the patriarch, "Indeed I will not suffer this man to go abroad among my people, for he is even attempting to make heretics of us also." Yes, replied the patriarch, it will not do after this, to afford him a residence in any part of the land. The bishop then turned to me, in the bitterest anger and rage, reviling me and saying, "If you go among my people again, I will send and take you from your own house." I said, "Well, what would you have me do, and what will you do with me? If you wish to kill me or shut me up in prison, or give me up to the government, or whatever it may be, I wish to know it." "You must wait here till spring or summer," said the patriarch, "and then we shall see how you are." I answered him in the words of that Christian who was given by his judge ten days to deliberate whether he would worship an image; "*Consider the time already past, and do what you please.*"

I asked the bishop his reason for wishing to kill me. What evil had I done? He was filled with high and bitter indignation, saying, "What, miscreant! Shall we let you go forth to corrupt my flock for me? Is not what has passed enough?" I rose and said to them, "God at least is with me," and left them. The patriarch sent after me his nephew, requesting me, in soothing words, to return, and saying that he would do what I wished.

But when I contemplated the hardness of heart manifested by the bishop, I could not restrain myself from reproving him, hoping that he would grow mild. I said, therefore, "Our Lord Jesus Christ said, *out of the abundance of the heart the mouth speaketh, and* that Satan, who was in his heart, wished to kill me, for Satan was a murderer from the beginning." I told him, moreover, that he was not a true disciple of Christ. And when I had left them a second time, the patriarch again sent his nephew to inquire of me what I wished; whether it was money, or what else, promising that he would answer my inquiries.

I returned and told him, I had a request to make to him of *one thing only*, and that I hoped he would answer me, not as to a little child who would ask a childish thing. He asked me what it was. I said, I have to ask of you the favor to send from your priests two faithful men to preach the Gospel through the country, and I am ready, if necessary, to sell all that I possess to give to them as part of their wages. He promised me it should be done. But I had reason to expect that he would receive such a request as from the mouth of one out of his reason. Now there was at the convent a man called Hoory Gabriel, who was said to be insane, and was known to all his acquaintance as a man that would never say a word on the subject of religion, and he was a scribe of the patriarch, and from the time of my arrival until that day, had never asked me a single question about my faith, or opinions, nor had given me the least word of advice about any of my errors. The same night, as this priest was passing the evening in company with the patriarch, bishop, and other individuals, as if they had been conversing on my idiocy, in making the request of to day, the patriarch sent for me to come and sit with them. I came. The patriarch then asked this priest and the others present, if two proper men could be found to go and preach the Gospel. They then answered, one to another, such an one, and such an one, would be the fittest persons, some mentioning one and some another, looking at me in the mean time laughing, to see what I would say.

I smiled in a pleasant manner at all this, and when one asked me why I laughed? I said to the patriarch, "Have you not perfect confidence in the integrity of the priest Gabriel? He said, "Yes." I then said, pray let this priest then examine me for the space of a few days, and if he does not conclude that I am a heretic, I will for *one* take upon myself this duty of preaching. This remark put an immediate end to the conversation.

Adversity is the trial of principle. Without it a man hardly knows whether he is an honest man.—*Sir Charles Grandison.*

PRESBYTERIAN CHURCH IN MONTREAL.

Extracts from a letter received in Boston from Montreal.

"I cannot longer refrain from writing to you on a subject, which, at present, interests and warms the heart of every true Christian in our little society. The Lord, in his mercy, has been pleased to visit this neglected spot with the outpouring of his holy Spirit. Mr C. the next Sabbath after his return, appointed a church meeting, on Tuesday evening following. Most of the members were present, feeling no ordinary pleasure in meeting their pastor again after so long an absence. But it must be confessed, that at this time, we, as a church, were in a state of great stupidity and coldness in regard to spiritual things. At this meeting Mr. C. exhorted the church to awake from their lethargy—to search their hearts, and to humble themselves on account of their sins and short-comings in duty. For this purpose a day of fasting and prayer was appointed; and from that time, Christians have seemed more and more alive to duty, and been blessed with a spirit of fervent prayer and supplication.

"The Lord, who is ever more ready to give than we are to ask, has manifested his saving power in a wonderful manner. The work commenced in the Sabbath school. Several teachers and one scholar are the hopeful subjects of it. The dissipated and the stout-hearted are made to bow to the sceptre of Jesus. And we have reason to hope, that about thirty immortal souls have been brought out of nature's darkness into God's marvellous light.

"Our Sabbath school is in a very prosperous state. The number of scholars is about 200.—There are more than 40 teachers who are unwearied in their exertions for its prosperity.—Last Sabbath, a school for blacks was commenced; 19 attended, and more are expected."

Rec. & Tel.

A letter, dated New Bedford, Mass. March 28th, 1827, says:—

"Of a truth, God is in this place. Sinners are experiencing, that *Christ has power on earth to forgive sin*—the sovereign grace of the eternal, is displayed in a most marvellous manner—the work seems to extend to both sexes; yea, to the old and the young. I have enjoyed many precious seasons of refreshing from the presence of the Lord, but I can with confidence say, that never did I see the arm of Jehovah revealed with more power than in the present visitation. I cannot say for a certainty, but it is supposed that more than 200 souls have been bowed to the sceptre of Messias, by the blood of the

everlasting covenant, within the space of a few weeks. Surely this is the Lord's doings, and let his people rejoice.

The work goes on with a remarkable degree of solemnity, and evidently is deepening day by day

I expect, by the permission of heaven, to baptize 10 of the converts next Sabbath. May the Lord bless Zion, and prosper her in the day of his power."—*Christian Secretary.*

CONNECTICUT.

About the first of September the spirit began to descend on other towns within our limits. In Russell a good work was commenced, but soon subsided. In Hopkinton a good work has progressed, and numbers, perhaps 150, subjects In Parishville there are many more In Potsdam there has been a very wonderful display of divine grace. It commenced soon after it began here. Probably nearly 500 persons of all ages and characters, are rejoicing in hope of salvation. In Stockholm the good work commenced about the 1st of January, and in one week there were eighty conversions. In the two parishes 200 are hoping. It extended into a new town adjoining, and from 30 to 40 are indulging hopes of eternal life. Since that time the Spirit has descended upon the people of Norfolk, a few miles from this place, and the work is increasing in power. Forty or fifty are already indulging hopes. In Madrid a blessed work commenced last spring, but soon subsided. In the fall it commenced again, and between one and two hundred are subjects. These towns are within the limits of our Consociation, and all but one are connected with it. Within five months, thirteen hundred souls, in this wilderness part of God's heritage, have been hopefully plucked as brands from the burning

N. Haven Rel. Int.

GEORGIA.

A letter from the Rev A H Webster, to the Editor of the Charleston Observer, says:—"After much labor and many tears, we are at length reaping an abundant harvest. The Lord has visited us in mercy, and caused our hearts to rejoice. In the early part of November last, the Lord began a glorious work in this place. Its first appearance was in a prayer meeting held in a private house.

Exclusive of the blacks, I have the names of about one hundred who give good evidences of saving conversion to God. Forty nine have already united with the Presbyterian church in this place. Others have made application and will soon be received.—Of those received, 23 are heads of families, and 31 were baptized. The work is not over. The anxious class at present consists of about 20, most of whom seem determined to seek Jesus as their only hope.

COMPEL THEM TO COME IN, THAT MY HOUSE MAY BE FILLED.

On the borders of my missionary range was the village of ———. Its inhabitants constituted a part of that numerous class who are miscalled the friends of religion. I left an appointment among them—supposing nothing further would be necessary to insure the attendance of at least a respectable audience. When the time arrived, I repaired to the school house; and though the evening was one of the finest, met only seven individuals. I resolved, therefore, that some other expedient should be adopted. Another leisure evening was at hand I called on one of the chief men, and told him that I wished to preach that evening in the court-house.

I then mounted my horse—spoke to every man, woman and child in the streets—invited them to attend, and, if possible, to bring their acquaintance with them. I called also at the houses, and in many instances repeated the invitation, until a promise of compliance was given. At an early hour, the house was filled with an attentive audience—some, no doubt, with "itching ears," and most of them waiting to hear some *strange thing.* The services were accompanied with deep solemnity To me the place appeared awful with the presence of God, and there was trembling among the impenitent.

Now, Mr. Editor, would it not be well, if every minister of Christ who is in the habit of preaching to *empty benches,* should go out into the "streets and lanes," or "the highways and hedges," and "compel them to come in, that my house may be filled?" Would not this minister spend his time to much better purpose, if, instead of complaining of the paucity of hearers, he should visit these delinquents, remind them of their duty, and endeavour to awake them? Were he to adopt and pursue this course of visitation with faithfulness and affection, the house of God would soon be thronged with hearers; and he might from *such* an audience, expect a solemnity, an eagerness to hear, which he would in vain look for from those who, by *dint of habit,* had become *even familiar* with the *terrors of the Lord,* and could look upon Calvary without emotion. ZELOS.

True honor will pay treble damages, rather than justify one wrong by another.—*Wm. Penn's Works.*

SOUTH AFRICA.

At Lily fountain, where is a Wesleyan Missionary Station, the gospel has had a powerful influence. Wars among them have ceased; but wars are general among the uncivilized tribes. Before Christianity was introduced here, their neighbours, the Bosjemans, would frequently attack them, and steal their cattle But since they have concentrated themselves in a body, and have a missionary with them, there has been no blood shed amongst them. The Bosjemans dare not attack the Christian settlement of the Namaquas, and the latter are restrained by the principles of religion and the fear of God. *Christian Watchman.*

MALTA.

The Rev. Mr Brewer, under date of Dec. 1st, writes to a friend in New Haven: "Malta presents a wider and more inviting field for missionary exertion, and is also furnished with a greater number of labourers. The Rev. Messrs. Jowet, of the Church Missionary Society, Wilson of the London Society, Keeling and Rule of the Wesleyan Methodist, and Temple of the American Missionary Societies, are all that can be considered as at present permanently connected with this island. Still, as this is the seat of three mission presses, and a sort of *half-way place* to all the stations in the Levant, it so happens that there are usually several other missionaries here most of the year. The demand for the scriptures generally, and particularly for the Greek and Hebrew, has greatly increased within the year past, in the eastern parts of the Mediterranean."

St. Louis, Mo. March 15.—The emigration this spring to the United States Lead mines on the Upper Mississippi, is immense. One steam boat (intended as a regular trader) has already left here for the above place, and three others are advertised to depart soon. We have heard it computed that the accession in diggers, and others, will amount to several thousands. The Government rents for the present year, will consequently be very considerably increased.

Rocky mountains.—Gen. Ashley's expedition has proved that the Rocky mountains may be passed without any serious inconvenience or exposure, even in large parties. He left St. Louis in March, and returned in September, after having gone one hundred and fifty miles down a river on the other side, to the Great lake. He was seventy days on his way home, and his horses and mules were in excellent order.—Waggons could go the whole distance; and grass, buffalo, and other food for man and beast were abundant. Subsistence might have been obtained every day for one thousand men; and often for ten thousand. The great lake is about one hundred miles long, sixty or eighty wide, and salter than the ocean. The route is by the north branch of the Platte, and the course of the Buenaventura.

Alabama.—A law was passed by the legislature of Alabama, at its late session, prohibiting the introduction of slaves into that state for sale or hire. It is to take effect in August next. Offenders forfeit $1,000 for each negro introduced into the State, or sold or hired in violation of the law, and are, besides, liable, at the discretion of the jury, to fine and imprisonment. Inhabitants of the State may purchase negroes for their own use, but cannot hire or sell them, before the expiration of two years after their introduction into the State.

SELECT SENTENCES.

Industry may be considered as the purse, and frugality as its strings, which should rather be tied with a bow than a double knot, that the contents may not be too difficult of access for reasonable purposes.

Dillwin.

Disagreeing in little things, and agreeing in great ones, is what forms and keeps up a commerce of society and friendship among reasonable men, and among unreasonable men breaks it.—*Maxims, Characters, and Reflections.*

Sleep has often been mentioned as the image of death; "so like it," says sir Thomas Brown, "that I dare not trust it, without my prayers." Their resemblance is indeed striking and apparent; they both, when they seize the body, leave the soul at liberty, and wise is he that remembers of both, that they can be made safe and happy only by virtue.—*Adventurer.*

There are things at which not vice, not crime, not folly, but wisdom, goodness, learning, justice, probity, beneficence, stand aghast. By these examples our reason and our moral sense are not enlightened; and there is no refuge for astonished and affrighted virtue, but being annihilated in humility and submission, sinking into a silent adoration of the inscrutable dispensations of Providence, and flying with trembling wings from this world of daring crime, and feeble, pusillanimous, half bred, bastard justice, to the asylum of another order of things, in an unknown form, but in a better life.

Burke.

Endeavour seriously to be as good as thou canst, otherwise thou art not sincerely good.—*Fuller's Prudentia.*

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REVIVAL

IN WASHINGTON COUNTY, KY.

Extract of a letter to the Editor of the Western Luminary, dated May 4th

"I was at a Communion last Sabbath at Lebanon; the united congregations of Springfield and Hardin's Creek, (Lebanon,) commemorated the dying love of our blessed Lord and Saviour Jesus Christ; when *forty-four* persons from those two congregations were admitted to the privileges of the Church, *twenty-four* of whom received the ordinance of Baptism. The Lord appears to be among the people of a truth, and great numbers seem to be hungering and thirsting after righteousness. May the Lord revive his work in his thirsty Zion Hill, in the west, and in the whole world."

Twenty-six were added to the Springfield church on the last Sabbath of March, making the number of *Seventy* who have made a public profession of their faith and repentance, and been received into the united Presbyterian churches of Springfield and Lebanon, in the space of a few weeks.—Both these churches are under the pastoral care of the Rev. Saml. K. Sneed.

"REV. GEO. A. M. ELDER."

The following extraordinary article appeared in the last No. of the Baptist Recorder, printed at Bloomfield, Nelson county, Kentucky:

"A CHALLENGE.

ST. JOSEPH'S COLLEGE, MARCH 27.

To the Editors of the Baptist Recorder.

We have long been tamely lashed by you, and others engaged in the business of paper printing. If there were any hopes to be indulged, that an end of this illiberal and unchristian persecution is to free us from insult I could still forbear longer. But forbearance becomes criminal. Your unqualified abuse is doing evil—seducing the minds of the ignorant—leading society into the grossest errors, in relation to Catholick Principles. You only extract—true! but this is no apology. Others calumniate, and you carry on the work. Is this justifiable? If they publish lie, can you conscientiously copy it, and that in a Religious paper too!

Gentlemen, I ask no more than to be indulged, when I claim the privilege of a place in your paper to answer to the public the charges you promulgate against us. I have asked the same favour of the Western Luminary, a *bare faced* LIAR; and I propose to extend this request to all the slanderous copyists of these states I am fully determined to enter the lists with you all Only give me a man's chance, I ask no favours—simply that you would enter my laconic numbers on your Recorder. Indulge me, gentlemen. It is but fair, and first of all insert this, as a general notification of my intentions, with your humble servant's name. REV. GEO. A. M. ELDER."

Were it not that the writer of the above is placed at the head of an Institution of learning, which has attained some celebrity in the West, we should consider both him and his ribaldry beneath our notice. We will, however, make a plain statement of facts, and leave it to an unprejudiced community to decide, whether the Western Luminary, or this self-styled "*Reverend* Geo. A. M. Elder," deserves the epithet of "*a bare faced* LIAR."

About the 1st of March, we received an epistle from his *Reverence*, in which he made long complaints, in general terms, about our "javelins falling in his boundaries," &c and proposing, through the medium of our paper, "to instruct the community on *Catholic Affairs*." Signed, "Yours,

"Respectfully, GEO. A. M. ELDER."

About a week after, another long epistle was received from his *Reverence*, similar to the first, (neither of them specifying a single act of injustice) in which much is said about "general principle," "dogma," &c. and concluding with a generous "offer" of his "aid," in the management of our paper.

This was brought to our office, unsealed, by a friend of his *Reverence*, who was informed by the Editor, that if any acts of injustice were specified and made out, they would most cheerfully be corrected; but that we could not open our columns for a defence of Catholic principles.

After this we heard no more from the *Reverend* president until the appearance of the above *Bull* in the Recorder.

Our readers are well apprised that we have made no attack on the Catholics. We have given such intelligence to our readers as we deemed important and true, respecting the progress of the Redeemer's kingdom and glory in our fallen world; and the declension of the Papal power and influence, in almost every quarter of the globe.—This we suppose has excited the malice of the *Reverend* president of St. Joseph's College. Thanks to kind Heaven, we have no *Inquisition* in this free and comparatively happy Republic.

We have made this statement, not for the purpose of exciting the prejudices of the community against the Catholics as a body of people; but for the purpose of doing ourselves justice, and exhibiting to the Western public, a specimen of the *charity, justice, meekness, consistency*, DIGNITY, &c. of the *Reverend* president of the Roman Catholic College at Bardstown. We have no doubt very many respectable Catholics in our country will feel mortified at the madness and folly of his conduct; and we hope those persons (not Catholics) who have felt disposed to patronise this College, will pause, and reflect upon the consequences that may result to youth, by placing them under the guardianship and control of such a man as this "Rev." Geo. A M Elder, appears from his own exhibition to be.

It is truly pitiable to hear this man talk about "privilege," "favour," "a man's chance," &c. Really, it would seem, that the Catholics are a *poor*, persecuted despised sect; and that they have not the privileges of other men in our country. Now, we will venture to affirm, that if this same "Rev. Geo. A. M. Elder," will send an order to Cincinnati or Philadelphia (accompanied with a sufficient amount of the *Cash*) for a printing office complete, no questions will be asked by either the type-founder or press-maker, whether he is a Catholic or a Protestant. And from our knowledge of the paper-makers in Kentucky, we are sure that, for the *ready money*, he can purchase paper on as good terms as we can. And as to the ability to furnish the *dollars and cents*, we presume his *Reverence* stands at least upon equal grounds with the conductors of the Recorder and the Luminary.

Now, if he deems it so very important that "the community should be instructed on Catholic Affairs," we would advise that he forthwith do as we have done: Let him purchase a printing establishment, issue a weekly paper, make every effort in his power to enlighten and "instruct the community," and trust to that community, to remunerate him for his labors and expenditures.

We have hitherto declined inserting any communications on the subject of Catholic Affairs in this country. We did not wish to elicit a controversy, with that or any other sect. And had not a most unprovoked and ungentlemanly attack been made upon our paper, by this self-styled "*Reverend*," the present exposition would not have been made. Although it may be consistent with his *feelings*, and views of propriety, to subscribe himself "respectfully," to "*a bare faced* LIAR," we have a different standard, by which we govern our conduct. While we may pity the man, who thus degrades himself; we cannot yield to him the homage of our "respect," or view him in the light of either a christian or a gentleman.

As an act of justice to the Editors of the Baptist Recorder, we insert the following:

From the Baptist Recorder.

TO REV. MR. ELDER.

Dear Sir,—According to your request, we publish your "laconic notification." You charge us with waging an "illiberal and unchristian persecution" against the Catholics in this country—and of dealing in "unqualified abuse." This accusation, coming from such a respectable gentleman as the President of St. Joseph's College, living too at the very seat of Catholicity in our state, should have been well founded in *fact* before it was made. The Editors of this paper bear no hostile feelings towards the Catholics—they consider it as beneath their character to abuse any one, much less to pour forth an "unqualified abuse" We leave it to the "Rev." gentleman to say, when or on what occasion he has received any abuse from either of us. Have we abused or lashed any of our Catholic neighbors, with whom we are in the daily habits of *friendly* intercourse? If so, let them speak, let them bear witness.

But we "have published"—Others have written "lies" and we have published them. Here lies our crime. It is true that we have exercised a choice in the selection of articles for publication—we admit no one to control us in this thing—the press is free, and free it shall remain while under our direction. But so far from publishing lies, we have published what we conceived to be true. Is it not a fact that the Pope pretends to be the minister and vicar of Christ, the successor of St. Peter, the head of the church; and in consequence entitled to extraordinary powers, honors and emoluments! Is it not true that many, very many of the Catholic Clergy are very immoral and dissolute in their lives and morals! Is it not true that in direct opposition to the *example* set by the Apostle Peter, the Clergy of the Catholic Church have taken upon themselves, the vow of perpetual celibacy? Is it not true that the Clergy of your Church, are an order of men unauthorized by Christ or his Apostles? In what part of the statute book of Christ's Kingdom, do you read of Popes, Cardinals, Metropolitans, Monks, Nuns, Friars, and Jesuits? When did Christ or his apostles speak of Purgatory, Mass and Transubstantiation? When did he or the apostle Peter, enjoin auricular confession, penance and the observance of days and seasons—such as Lent, Easter, Christmas and Saints days! How are the Catholic clergy supported in Europe! Is it not by tithes and taxations upon the people! What is the revenue of the Pope, his Cardinals, and chief bishops? With it the President's salary

will bear no comparison—it dwindles into nothingness before the revenue of his holiness!

One word more—does the Pope *now* allow liberty of conscience, the liberty of speech, and the liberty of the Press within his dominions—the land over which the eagle of liberty once spread her wings, but under the government of the *Head* of the Catholic Church finds no admission!

In short, we believe that the Christian religion and a free government like ours, are infinitely preferable to the religion and government of the Pope, and we do hope sir, that you will diligently compare the Catholic Church in all its forms and features, with that heavenly building described in the writings of the holy apostles, and that in thus comparing, you may be led by the spirit of God to embrace with all your heart, that "form of doctrine," by which their lives were conformed to the example of the divine Redeemer. Be not afraid of persecution, nothing is more foreign from the prevailing disposition of our hearts; while we expose your errors, it is with the benevolent design of leading you from the traditions of men, to the oracles of the living God.

Yours dear sir, &c.

THE EDITORS.

CHARITY.

We understand that not long since a Catholic priest spent 3 or 4 hours in attempting to prove that a bottle of wine over which he had repeated a latin prayer was really blood, and what is more astonishing, the blood of Christ!! In his zeal, he denounced the Recorder, and informed the congregation that Mr. Elder, the President of St. Joseph's College, had sent us a *challenge*. We shall perhaps need help to withstand the combination formed against us. *Ib*

DEATH OF MRS. JUDSON.

By an arrival from Calcutta, intelligence is received of the death of Mrs. Judson, at Rangoon, on the 24th or 25th of October last.—*Phil. Reli. Messenger.*

FOREIGN NEWS

GREECE.—Mr. Eynard, the Swiss agent in Greece, confirms the report of the third victory of Karraiskaki, and says that his booty at Volitza was greater than was at first stated. That most brave and active leader, beside taking 1500 horses in this and another victory, (to say nothing of provisions, arms, &c) killed 1000 Turks near Lepanto, and has taken Salona.

The Greeks were preparing for an attack on the Turks at Athens Part of Karraiskaki's troops, with 200 Peloponnesians, and 2000 to land in Piræus, under the escort of Miaulis in the frigate *Hellas*, was the force to be sent thither. Stamnias, near Missolonghi, was in the hands of the Greeks.

"These favorable circumstances, gentlemen," says the writer, "prove how useful our consignments of provisions have been."—*N. Y. D. Adv.*

STEAM ENGINE.—We are informed that Mr. Perkins has at length got rid of the only obstacle which presented itself against the action of his immensely powerful steam engine; that of effecting nearly a *perfect vacuum* under the foot of the piston by which means the whole power or elasticity of the steam from the introduction pipe is allowed to operate without resistance. Certain other improvements have also been effected for diminishing friction, but, as we understand they form the subject of a fresh patent, we cannot at present enter into further particulars.—*Literary Gazette.*

SWITZERLAND, Feb. 21.—*Death of Pestalozzi.*—The venerable Pestalozzi died on the 17th of February, at Brugg, after a few days illness in the 82d year of his age. We have lost another celebrated and valuable character, M. de Fellenberg.—*Lon. pap.*

GREECE.—The following extract is from the General Gazette of Greece, of the 15th (27th of Dec.) 1826:—"This moment a letter has arrived from the Commander in-Chief, Karraiskaki, in which he writes that on the 7th (19th) inst. a Pacha and a Bey, with 1500 men, came against our forces at Velitza, but, after an obstinate engagement, they were put to flight, and driven with severe loss as far as Budunitza. This victory is of great importance. We took nearly a thousand mules, laden with provisions, amunition, coffee, sugar, and other objects, and our troops enriched themselves greatly. The terror of the enemy is unexampled. The General has erected a pyramid of heads, at Velitza and Rachovo. Continental Greece is now certainly free from enemies.—*ib.*

TURKEY.—Accounts from Constantinople state the Porte. It is said that Ibrahim has received orders that if the news from Greece was still unfavorable to go to the assistance of the Seraskier. Some doubts are entertained of his compliance. The Turkish government had discovered a new conspiracy. The ramifications were very extensive, and for the last fifteen days executions and banishments have recommenced with more severity than ever.

SUMMARY.

Paris Tract Society.—The Editors of the New York Observer acknowledge the receipt of $204, to be transmitted to the funds of this interesting society.

American Tract Society.—The publishing committee of this society have received a donation of 50 dolls. offered for a prize tract on the evils of lotteries

The London Home Missionary Magazine for February, speaks of the British and Foreign Bible Society as "rising brightly from the cloud that has passed over it;" and quotes several letters from agents and others, which go to show that the good cause never more deeply engaged the efforts and feelings of British Christians.

Mr. Malferson, a native of Ghent, was lately married in Pennsylvania, and instead of making a wedding entertainment, gave 30 dolls. to the Greek fund.

Another vessel is to be despatched for Greece, by the Philadelphia Committee about the tenth of May.

A spinster recently recovered 603 dolls. 41 cts., of David Hatch, at Montpelier, Vt. for refusing to make her his wife, after he had told her he would. David also has the cost of the suit to pay.

Columbian College.—Mr. Rice has informed the Trustees of the Columbian College, that it will require 6 or 8 months more in addition to the 4 already employed, to "illustrate" his accounts as Treasurer. In the mean time, he is willing to suspend this labour for the present, and go out to fill up the subscription of 50,000 dolls., about half of which is obtained, and which is necessary to save the College from ruin. He alleges too, that he can eventually account for the 26,000 dolls. to which amount a committee last summer supposed him delinquent. The Board accepted his proposals, 8 to 4. The four in the minority, and two others, have since resigned their seats.

Abolition of Slavery.—The law for the abolition of slavery in the State of New-York, coming into force on the 4th July ensuing, a meeting of the descendants of Africans has been held in Albany, where, on motion of Rev. Mr. PAUL, a resolve passed to express the gratitude of the Africans to Almighty God, by a public celebration. But as the *whites* celebrate *their* independence on the 4th, the Africans have chosen the 5th.

Poverty in Scotland.—A letter from Glasgow, of Jan. 18, represents the distresses of the laboring poor to be severe. Nearly 39,000 dolls. have been distributed amongst the unemployed operatives of Paisley, since the depression of business. In December last, the ladies of Glasgow had a sale of articles of their own manufacture, which produced between 9 and 10,000 dolls., which was given to different funds for supporting the poor. Gentlemen also made a large subscription in addition.

LATEST FROM LIBERIA.

OFFICE OF THE COLONIZATION SOCIETY.

April 17th, 1827.

Letters have been received from Liberia up to the 11th of February representing the colony as in the enjoyment of health, peace and prosperity. The colonists are engaged in constructing new and more extensive fortifications, and various other public buildings, and are making great improvements in their conditions. The agriculture of the colony promises well for this year. Tobacco is 75 cents the pound and none can be bought even at this rate. A valuable grant has been obtained of the Junk, Territory, forty miles south of Cape Montserado, and a factory commenced at that place. The establishments at St. John's Grand Bossa, Young Sister's and Factory Island are still maintained and promise important advantages. The colonial Agent, Mr. Ashmun, expresses his determination to visit the United States early in the ensuing summer.

ALBANY, April 12.

The Morgan Resolutions.—The resolutions reported to the assembly by the select committee, relative to the abduction of Morgan, have been rejected by the House by a vote of nearly three to one. The conviction upon the minds of members evidently was, that although the forcible removal, and probable fate, of Morgan, was an outrage, peculiarly aggravated, and a violation of the laws which should visit upon the offenders certain and condign punishment; yet that the danger was, that so large a reward and an extraordinary committee, would on the one hand lead to vexations and unjust attempts to convict innocent persons, and possibly offer temptations to perjury, and on the other, afford through the committee not even as efficient means for the detection of the guilty as are now provided through the courts. Under the circumstances, the decision of the assembly will probably be acquiesced in by the mass of the community.

Religious Charities in Africa.—At Sierra Leone, is an Auxiliary Bible Society, which, in ten years, has remitted £800 to the Parent Society. A Prayer book and Homily Society has also been formed, and flourishes. The Church Missionary Auxiliary supplies instruction to 1550 children, exclusive of those in Freetown; also to 3,100 persons on the Sabbath, and half that number on week days. At all the stations, are nearly 500 communicants. There is also a Society for the relief of the poor, which had in hand at the last report £270. These institutions have been depressed during the trials the colony has had to encounter from pestilence and war, but they are now reviving.

Visitor and Telegraph.

MARRIED,

In this County, on Thursday the 3rd inst. by Rev J. Cabell Harrison, Dr. Christian Wallace, of Woodford, to Miss Lucinda H. daughter of Dr. James H. Rice of Hopkinsville, Ky.

In this county on the 1st inst. by the same, Mr. John D. Duvall to Miss Ann Sanderson.

On Wednesday evening last, by the Rev. Dr Cloud, Mr. James Garrett, of Danville, to Miss Eliza Thorn, of this place.

DIED,

In this town, on Monday evening, the 31st ult. Miss Maria Bradford, grand daughter of John Bradford, Esq.

Near Paris, Ky. Mrs. Martha Wright, aged 72.

In Bourbon county, John Spikard,—killed by lightning on the 20th ult.

In Prince Edward Co. Va. Rev. Matthew Lyle, in the 60th year of his age.

THE LEXINGTON FEMALE BENEVOLENT SOCIETY,

Have for sale Cotting Filling for Venetian Carpeting, at 12 1-2 cents; and Cotton Chain for rag Carpeting at 18 3-4 cents per cut. Make application to the President.

By order of the Board of Managers.

May 1st, 1827.

JEWS.

Extract from a letter of Professor Tholuck, of the University in Halle. (Prussia) to a gentleman in New-York, dated Feb. 3, 1827.

DEAR SIR.—Mr. Robinson having requested me to write an answer to the questions you proposed to him relative to the state of the Jews on the Continent, and more particularly in Germany, I do not hesitate to comply with his wish, although I never have had the pleasure of being known to you. Mr. Robinson, however, is inclined to think that it might be profitable for the Jewish cause, to open a correspondence between the friends this side of the Ocean and those in America.

1 *Condition and Prospects of the Jews.*—Since the time of Napoleon, who showed himself very favorable to the Jewish nation, they enjoy, in most parts of Germany, equal rights with christians. They are only excluded from situations in life where the influence of a Jew would be visibly pernicious, particularly the office of magistrates, and of professors in Academies.

2. Their employment in Germany is almost universally that of dealers in clothes, watches, jewels, &c. Some few are tradesmen, but very few indeed. A number of young people are teachers of the children, teachers of the Talmud. Some few of the educated class have entered the army as Jews. There are 200 in the Prussian army. Some are physicians and dentists.

3 As to their attachment to the law, [Old Testament.] among the educated class in Germany there is almost none; or merely an outward attachment. The middle and lower classes are still attached to it, although much less than those of Poland.

4. As to indications of moral revolution, there is first to be mentioned the reformed party among the Jews, which has sprung up in every province of Germany. They have built synagogues in Berlin, Koeningsberg, Carlsruh, Hamburgh, Wiesbaden, and several other places. They have principles similar to those of your Holley in America. In Prussia the king has shut their syanagogues and prohibited their service, from a view that such an innovation might tend to prevent those who were disgusted with their old mode of worship, from abandoning completely Judaism. I question very much whether this fear is well grounded. I think that with us the reformed party of the Jews have kept alive a spark of warm hearted religion, although I would not make this assertion of the whole of them, for there can be no doubt that many of them are Deists. Another indication of a moral revolution is, their studying zealously the New-Testament, in several parts of Poland.—The Missionaries often meet such as will repeat long passages from the New-Testament by heart. In general they are willing to listen to the truth In one place they have all subscribed to allow the Missionary to preach in their synagogue; and the Missionary in his clerical robe, delivered a sermon to them from the elevated place where they are accustomed to read the Thora. The city where this remarkable instance happened, is Arzelno, in Prussian Poland. Afterwards they continued to assemble every Sabbath in the house of the Missionary, to hear him expound the Scriptures, till their Jewish preacher accused them of infidelity to the Grand Rabbi at Posen, who threatened them with excommunication. Moreover, in almost all the German towns, Jewish children are educated in Christian schools, and in some they learn the catechism, in common with christian children.—The Missionaries have frequently found Jewish children better instructed in the catechism than christian children. When the Missionaries preach in the churches, there are always Jews present.

5. The motives of the London Society in abandoning their plan of affording temporal assistance were, because Mr. Way and his friends had supported individuals in an improper manner. Either he granted to them sums of money, or educated them for a literary career. The latter nourished their pride, and attracted some wretched individuals. *The best way of assisting them, and a plan which might be decidedly adopted*, is to afford them the means of learning a trade. The institution of Count von der Recke has done much good in that respect. The Berlin friends have of late followed the same plan.

6. The proselytes are mostly such as have been Jewish students, or Talmud teachers. In the first case they lose all support from their relatives—in the latter they lose their employment. Such as were dealers, lose for the most part their mercantile connexion among the Jews.

7. The proselytes in general seem little qualified to become Missionaries among their nation. On the one hand it has been observed, that even the worthiest of them are exposed to temptations, particularly to pride; on the other the Jews themselves are inclined to despise them. In Berlin, however, there are several proselytes who exert a most beneficial influence on their converted brethren. One of them has continued for three years to instruct candidates for baptism. He particularly is an instance of sound conversion—he has something of the energy and ardor of Luther

8. The return to their land the German Jews do not expect; but the Polish Jews do. The German Jews, at least the more educated part of them, have rather spiritual ideas of the Messiah and his operations.—*N. Y. Obs.*

LETTER FROM CHINA.

We are indebted to the Secretary of the American Tract Society for the following letter just received from the Rev. Dr. Morrison, missionary to the Chinese.—*N. Y. Obs*

CANTON, (China,) Dec. 16, 1826.

In this country, unhappily, christian tracts cannot be widely circulated at present. But in the Straits of Malacca and other parts of the surrounding Archipelago, where Chinese and Malays are, no obstacle is presented to printing and circulating Tracts concerning redemption from sin and misery which is to be had through the atoning blood of Jesus Christ.

China is greatly agitated at present by a revolt of the Mohammedans in Little Bucharia, from Cashgar to Hami, on the South of the Alah Mountains, in the ancient "Scythia extra Imaus." His Imperial Majesty is intent on sending an army thither, to reduce them to obedience. The Lord reigneth! Blessed be his name.

PARTICULARS CONCERNING THE DEATH OF REV. GORDON HALL,

In a letter to the Rev. W. Crow, late Missionary of the London Missionary Society at Quilon, from the Rev. Allen Graves, American Missionary at Bombay, dated 7th April, 1826.

MY DEAR BROTHER CROW,—The two lads who attended our dear brother Hall have just now returned; one of them, who is named James, has had a slight attack of the same dreadful disorder which is now sweeping off thousands, and of which our late brother Hall died. Mr. Hall seems to have enjoyed good health while on his tour, till the very day of his death. The night preceding, he slept in a house where many were sick and dying of the disease. He had a small tent with him, but being desirous to proceed on his journey early the next morning, did not pitch it, but slept in the house. He rose in the morning, at 4 o'clock, and gave orders for the horses to be got in readiness to proceed. While these were executing, he suddenly fell down; afterwards recovering a little, he rose up, but soon fell down again. The usual symptoms of the disease were violent. He first took a considerable quantity of peppermint, and afterwards resorted to calomel The laudanum he had taken with him, had been previously given away by him to the suffering natives. He seems to have been perfectly sensible till the last; gave directions about his burial and the return of the boys; enjoined them not to take a leaf without paying for it; to be good, and to assist in the Mission, to the utmost of their power. He requested some of the natives, to whom he had given Tracts, to preserve them carefully. He also attempted a prayer, but a part of it only was audible. At another time, he was heard to say, "It is thy will. Glory be to thee, O Lord!" At a few minutes after 12, on the same day, his soul departed. The boys, after going a great distance, succeeded in obtaining, though on exhorbitant terms, the assistance of some natives, in digging a grave and interring the body. They changed his clothes, and instead of a coffin, spread a piece of sail cloth to receive the corpse, which they covered with a blanket.

Lon. Evan. Mag.

RELIGIOUS MOVEMENTS IN IRELAND.

Extract of a letter from the Rev. W. Thomas, dated Limerick, Ireland, Dec. 18, 1826.

"The Schools are better attended than it is reasonable, in these Popish persecuting parts, to expect; and, indeed, may be considered a very good attendance, when you take into consideration the nakedness of the poor children, the severity of the season in which they were inspected, the danger of losing the wonderful benefits of the Jubilee; and getting excommunication and external death. The Priests are not satisfied with pouring torrents of scandal and persecuting lava from their altars but with the greatest vigilance go from house to house, and threaten with vengeance those who would send their children to the Schools, read the Bible, or hear the Gospel preached."—*Lond. Bap Mag.*

MORE EMANCIPATION.—The Rev. Robert Cox, a minister of the Methodist Episcopal Church, died in Suffolk county, Virginia, on the 16th March. In his will he made provision for emancipating all his slaves, (upwards of 30,) and for giving each a handsome sum of money. He had offered to transport them to Africa during his life, but they chose to live with him and receive wages.—*N. Y. Spec.*

If you forget God when you are young, God may forget you when you are old.

REVIVALS AMONG THE SENECAS.

Extract from a letter written by the Rev. T S. Harris missionary at Seneca near Buffalo, dated the 14th March, 1827.

"We are not without very encouraging hopes that God has come near to the poor *Senecas*, by the operation of his almighty Spirit We cannot but think that God is in the midst of us, causing sinners to tremble in view of their *wretched, wretched* condition. It would have done your soul good to have been here last Sabbath. Never have I witnessed such a scene on mission ground before. In one corner you might have seen, after the usual exercise of singing, prayer and an address by the minister—you might have seen an aged chief, who had been for many years addicted to the most vicious and degrading habits of debauchery and intemperance, rising up before his people, confessing with solemn countenance his follies and sins, and asking christians to pray God to give him repentance. After him, you might have seen a vicious young man, attempting to say something to his people; his voice faltering, while a flood of tears ran down his face, and every look and intonation of voice manifesting that his soul wrung with anguish. In another part of the assembly, you might have seen the wife of the celebrated pagan chief Red Jacket, *now repudiated* by her husband, because of her determination, avowed to him, of seeking the salvation of her soul—you might have seen even her rising up before an audience of 200 or more, and with sobs and tears asking christians to remember her poor soul—stating that she felt she must repent, or her soul would be lost in an eternal hell!! After her, you might have seen a young man, who seems by the grace of God, to have been brought through his troubles in a great measure, and possessing *a hope* of forgiveness by the blood of Jesus, exhorting his brethren (a number of whom are very anxious) to seek the Lord while yet he was to be found. At the close of this meeting, too, you might have seen 18 or 20 souls rising up, expressing their desire that christians would pray for them.

"This scene was witnessed on the last Sabbath; and my soul did rejoice in the hope that the Lord Jesus would yet see of the travail of his soul from among this poor people. The native members of the church are much stirred up in prayer, often addressing their unconverted brethren with tears. Our meetings within a few weeks are nearly doubled as to numbers; and poor pagans are pressing into the kingdom of God with strong cryings."

REMARKS ON EDUCATION.

As the education of youth has an important bearing on the moral and religious character of our citizens, and on the best social and political interests of the country, it seems to be highly proper that the friends of our public happiness should unitedly endeavor to improve the system of instruction now in practice.—Much wisdom, however, is necessary in devising plans to this purpose; and from many circumstances which have come to my knowledge, within a few years, there appears to be a great deal more concern about the *literary*, than about the *moral* and *religious* improvement of children and of youth. It is very proper to adopt a course of instruction in all branches of learning necessary for our citizens, which shall be correct, and shall teach just principles; but it is all important that those to whom the education of youth is confided, should bear in mind that *human learning*, reading, writing, arithmetic, geography, history, mathematics, &c has comparatively little effect in constituting *good citizens*.—These branches and others are to be cultivated, as far as the condition of our citizens makes them necessary or useful; but after all, it is *moral* and *religious culture*, that is to make our citizens wise, respectable and happy. It is of little importance that a man or woman understands grammar or geography or painting, if they live devoted to pleasure, to fashionable follies, to dissipation and profligacy; corrupt themselves, and corrupting others.

I know not precisely what is meant by the phrase so generally used, *raising the standard of education*. Is it meant that all classes of people are to be educated by *one standard?* or are there to be many *standards?* I suppose, however, that we are in general to understand by the phrase, *improvement* in the course of education pursued, particularly in common or primary schools. Taking this to be the understanding of our citizens, the question occurs, What will be improvement? In general, I should say, the best mode of instructing youth in the branches of knowledge which will be *useful to them*, and which tend to make them *useful to their country*, and *happy in another life*.

Then let it be considered, whether, in our zeal for improving education, we are not in danger of attempting too much, and thus defeating the object. There seems to be a strong propensity in many persons to multiply, in all our schools for females as well as males, branches of learning which few can acquire, & still fewer use in future life. Of what use, to most people, is an acquaintance with algebra, geometry, conic sections, chemistry, zoology, and botany? The little knowledge obtained in schools is soon forgotten; amidst the labors and cares of life, not one person in a hundred can cultivate those sciences; and the time devoted to them in schools, seems to be generally lost. I have attended to facts for many years, and have rarely found any benefit from these studies, accruing to a great part of the youth who give their time to them in schools. The truth is, the great body of people in every country must *labor* for support; and they have not time to devote to the sciences, at least not sufficient to gain a knowledge of them that shall enable them, in after life, to apply them to practice.

Besides, of what use is it to nine tenths of mankind to know the higher branches of science? If every man in the community understood conic sections and fluxions, as well as Newton, of what use would this knowledge be to him? It would not procure him subsistence—but it would make many discontented with labor, and divert them from the proper occupations for gaining a living.

Suppose every man should learn the trade of a tailor and of a shoemaker—or every man should understand surveying; why each survey or might survey his own land, but his business would not pay for his instruments; and each man might make his own coat and shoes, but from the loss of time in learning, the purchase of instruments, and the interference of one business with another, every pair of shoes would cost the man *ten dollars*, and every coat *fifty*: and after all, they would not be as well made, as if made by one who is constantly occupied in the business.

A little science makes empirics & smatterers—and a little is all that can possibly be obtained by mankind in general. But a little science, however it may gratify the possessor, and inflate his pride, is an evil to the public, if used; and if not, it ends in vanity.

I observe, in all the schemes of projected schools, the French language makes a part of the course of education. I deeply regret this; as it seems to be adopted in imitation of the English, but without the same reasons. The English nobility and gentry generally visit France and Italy, and have occasion for the Italian and French Our citizens who travel, or who trade with France, or who cultivate the sciences, very properly study French and other foreign languages. But let me ask, what occasion have our countrymen in general, female or male, for any foreign language? The English language contains more literature and science than most men, even of learning, can master; and why then oblige youth to study the French, when they have no expectation of applying their learning to any practical purpose?—a language that gives access to the worst and most corrupting infidel principles.

It is the practice, in some schools, to teach young ladies the higher branches of mathematics—algebra, geometry, trigonometry, conic sections, &c. I have my doubts whether this course of education is profitable or expedient. I see not that females can ever apply such knowledge to any purpose; and if it should happen, that such studies render them affected, or pedantic, or assuming, they have little chance to match themselves to advantage. If such females ever marry men inferior to themselves in such attainments, their husbands are not respected as they ought to be: and when the wife assumes or manifests a superiority over the husband, there is an end of conjugal happiness. Whenever a woman ceases to look to her husband as her protector and her guide, whenever she ceases to consider herself as deriving her rank and respectability in a good degree, from the respectability of her husband, the chance is that coldness and indifference take place between them, which ultimately settle into contempt. The knowledge or consciousness of the husband that his consort depends on him for protection and guidance, produces one of the strongest ties of affection, that binds the parties in mutual happiness,—certainly one of the strongest that binds the husband to the wife I write as a husband and a father. I do not wish my daughters to study the higher sciences. If it should be said, that this is the *pride* of man, I reply, that it is the order of providence,—the ordinance of God,—who has assigned to the sexes their respective spheres of action and usefulness. Let the man be what God has appointed—the *head of the family:* and let him cultivate *masculine sciences*. Let the woman figure in all that respects good sentiments, in taste, in domestic economy. There she may be superior to her husband, and not depart from her proper sphere. But when a female rejects a *feminine*, and takes a *masculine* character, she renounces all that renders her lovely and engaging. *New York Observer.*

It is our main business in this world to secure an interest in the next.

POETRY.

EARLY RISING AND PRAYER

Modernized from Vaughan's Silet Scin titians

BY BERNARD BARTON.

When first thy op'ning eyes receive
The glorious light of day,
Give thy awak'ning spirit leave
To be as blest as they.

Our outward organs well may teach
Its duty to the soul;
And thoughts ascend, that need not speed
Unto their heavenly goal.

For hearts, whose love to God is true;
Should open with the day:
As flowers impearl'd with morning dew,
Their tend'rest tints display.

Give God thy waking thoughts, that he,
Throughout the day, may keep
Thy spirit company, and be
Its guardian while asleep.

Yet sleep not when the sun has risen,
For prayer with day should rise,
And holiest thoughts set free from prison,
Should soar above the skies.

There are appointed hours between
Our souls and love divine:
Nothing of earth should intervene,
To mar their blest design.

The manna's heavenly charm was gone
With morning's stainless dews,
And flowers on which the sun has shone
Their sweetest perfume lose!

Then let not needless slumber glut
Morn's glories by its sin;
When this world's gates are closest shut,
Heaven's open—enter in!

Walk out beneath the roseate skies—
Eye, ear, and heart, awake!
List to the melodies that rise
From tree, from bush, and brake.

Each fluttering leaf, each murmuring spring,
The great I AM doth own;
To him the soaring sky larks sing,
In music's sweetest tone.

Canst *thou* not sing? Oh! leave thy cares
And follies—go thy way;
And morning's praise, and morning's prayers,
Go with thee through the day!

Serve God before the world below;
Nor suffer, unimplored,
That blessing from thy path to go,
He only can afford.

This done, to him resign thy will,
Who never will forsake
Those who like Jacob, wrestle still,
As day begins to break.

Weep for thy sins: to him apply
Who can those sins forgive;
But know that self and pride must die,
Before thy soul can live.

Morning's an emblem, shadowing forth
Unto the spirit's eye—
Man's resurrection, and the birth
Of hopes that never die.

The glorious star which speaks them near,
Like that of Bethlehem,
To life, and light!—its rise more dear
Than crown or diadem.

But, when the morning's prime is past,
And worldly cares are rife,
May thy soul's harmony outlast
The daily din of life!

Keep well thy temper; mingle not
With aught that thou shalt find.
Which may its lingering brightness blot,
Or chase it from thy mind.

Despatch whatever must be done:
Life hath a load to bear,
Which *may be borne*; a path to run,
Beset with many a care.

Keep such *without*; and let thy *heart*
Be still thy God's alone;
And he, thy spirit's better part,
Shall bless thee as his own!

MEMOIR
OF THE LIFE OF
MISS CAROLINE E. SMELT.

[*Continued.*]

September 15th On the morning of this day she appeared, for some hours, much as she had been the day before. A friend hearing she was getting well, sent her twelve varieties of choice flowers She appeared unusually delighted as soon as she saw them. She requested her mother to spread them out before her on the bed, and then to present them, one by one, to her view, which was done accordingly. There was one which was conspicuous for its size and colour, which she requested to be handed to her first. On taking it in her hand she called all her friends then present to view its beauties. Her admiration of that flower excited the wonder of her friends; for it did not strike them, at the moment, as being equal to the others in beauty, nor was it thought to accord with her general taste, as the flower in question was of a crimson hue. Her mother remarking this to her, she replied, "O mother! then you do not see what I see, for it reflects beauty on all the rest. That rich crimson colour reminds me of the precious blood of Christ—its size, transparency, and fullness, remind me of the love, purity, and all sufficiency of my blessed Redeemer. Examine its petals; view the vast number of veins in each! how expressive of the channels of divine grace! What entire perfection is impressed on every leaf!" Her mother, fearing she would exhaust herself, proposed to take the whole of the flowers and put them in water. Caroline sweetly asked permission to examine the others also, which was granted. She then commented with great eloquence on each one, and concluded by repeating, *Solomon, in all his glory, was not arrayed like one of these.*" The flowers were then gathered up to be removed, but she desired they might be put in a flower-pot, and placed where she could view them. After the removal of the flowers, it was observed that she had retained the bud of a small white cluster-rose, which she held in her fingers. After a silence which lasted for some considerable time, Caroline at length said, "mother look at this," holding up the rose bud. She paused, as if she wished her mother to say something. Mrs. Smelt replied, "my daughter, I suppose you discover some similarity between that bud and yourself." Caroline smiled. Mrs. Smelt observed that the rose-bud was an emblem of youth and innocence. Caroline again smiled, and said, "no my mother, your thoughts and mine have not been the same this time, though we very generally think alike. But this little bud is emblematical of the grace that is now in my soul." —she then exclaimed, "to bloom to expand in the garden of heaven!" In a short time afterwards her mother discovered that Caroline was not so well as she had been, in which opinion their friends did not agree with her. In the evening the fever increased, and her rest that night was not so good as for some nights immediately before

September 16th. On the morning of this day her fever was somewhat abated, but she was evidently weaker; yet perfectly tranquil and heavenly-minded. A pious friend called to see her in the forenoon of this day. She immediately began to tell her what the Lord had done for her soul—expressed great concern for the state of the church in Augusta—spoke with great feeling of the awful declension in religion—prayed that God would visit her native city with an outpouring of his Spirit—that he would stir up the church members to greater zeal in the cause of Zion, and entreated that all who named the name of Christ might be less conformed to the fashion of this world, and more conformed to the simplicity of the Gospel—that they might be made to frown on sinful amusements and all extravagant follies—and to exhibit, on all occasions, an example worthy of imitation, and expressive of the hope that is in them She continued by addressing all that were present in substance as follows: "I feel as if the Lord would visit Augusta with the most distinguished blessings if Christians would only discharge their duty. He waits to be gracious to you. But, my dear friends, you must be more united, you must be more like our blessed Saviour. Let me entreat you (be not offended with me because I am a child in years, compared with you) hear me, for I am deeply interested for your souls' best interests—yes, allow me to entreat you to meet often in social prayer to God that he may send you a faithful pastor—one of his own dear sons, to minister in holy things to you. Pray frequently and fervently for a revival of religion, and God will hear you and give an answer in peace. Abound in good works—exercise holy faith in the Son of God, and he will bless you. You that are professors are all bound by a solemn vow to serve the Lord; and you must do it with devotedness of heart. He requires this of you, and to him you will have to render an account. Therefore, O professed followers of Jesus! be zealous in his cause"

Towards evening she had more fever, and little or no sleep that night. She evidently endured considerable pain; but no complaint escaped from her lips.

(*To be continued.*)

PICTURE OF WOMAN.

The following picture of Woman, taken from an essay in the Quarterly Review, is recommended to the attention of our countrymen.

Speaking of the middle ranks of life, the writer observes:—"There we behold woman in all her glory; *not* a doll to carry silks and jewels, a puppet to be dangled by coxcomb children, an idol for profane adoration; reverenced to day, discarded to morrow; always jostled out of the true place which nature and society would assign her, by sensuality or by contempt; admired but not respected; desired but not esteemed; ruling by fashion, not affection; imparting her weakness, not her constancy, to the sex which she should exalt; the source and the mirror of vanity"

"We see her as a wife partaking the cares and cheering the anxiety of a husband; dividing his labours by her domestic diligence, spreading cheerfulness around her; for his sake sharing in the decent refinements of the world, without being vain of them, placing all her pride, all her joy, all her happiness in the merited approbation of the man she honors." "As a mother, we find her the affectionate, the ardent instructress of the children she has tended from their infancy; training them up to thought and virtue, to meditation and benevolence, addressing them as rational beings, and preparing them to be men and women in their turn."

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J. HARLAN, *Secretary*
Board of Trustees

Danville, April 15th, 1827.